

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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### UNIVERSALISM DISCUSSED.

From the Philadelphian.

To Mr. Abel C. Thomas—Letter 6.  
Philadelphia, April 16, 1834.

Dear Sir—If "reconciliation" always supposes *unreconciliation*, then it is manifest that the ALL THINGS to be reconciled are to be reconciled. If there are some things not to be reconciled, then you and I have come to this agreement, that it pleased the Father that in Christ all fullness should dwell, and having made peace through the blood of his cross by him to reconcile ALL THINGS unto himself, that are to be reconciled, or ever will be reconciled by him. You affirm, however, that not all things absolutely, but all unreconciled human persons shall be reconciled. This I deny, for some die in their sins; have never forgiveness; never see life; but the wrath of God abideth on them, after they go to their own place.

You refer the whole of Matt. xxiv, to the coming of Christ to judge the Jews and Jerusalem; and think it is in this life alone that we are to appear before the judgment seat of Christ. In the third verse of that chapter it is recorded, after Jesus had predicted the destruction of Jerusalem, that his disciples came to him on the mount of Olives, saying, "Tell us, when shall these things be?" and what shall be the sign of thy coming, and of the end of the world? These questions Christ answered. From the 4th to the 35th verse he gives the signs of his coming to judge Jerusalem; and tells them that "this generation," to wit, of Jews, or Hebrews, shall not pass till all these things shall be fulfilled. True it is, also, that all then living did not pass to their graves before Jerusalem was destroyed; and equally true that this generation of Jews still exists in a state of dispersion. In the 36th verse Jesus begins to answer the question concerning "the end of the world," saying, "BUT OF THAT DAY, NO MAN KNOWETH, NEITHER THE SON, NOR THE FATHER, BUT THE FATHER ALONE." He proceeds to say concerning this last coming of the Son of man, that it shall be sudden and unexpected as his coming in the days of Noah, by the judgment of the deluge. He exhorts to watchfulness in relation to the coming of that day, and assures us concerning each faithful and unfaithful servant that his Lord shall cut him asunder, and appoint him his portion with his enemies; where shall be weeping and gnashing of teeth.

I freely confess that I believe in the existence of devils, and that in the time of our Savior's residence on earth, many devils peculiarly possessed some sinful mortals; and that by compelling them to confess Jesus Christ, while they dreaded and hated him, and the Father was glorified. Freely I confess, too, that I believe in other holy angels, not merely human messengers dwelling on earth, in flesh; and yet I admit that any one on any errand whatever, may be called an angel.

You incidentally quote Heb. ii, 9, as evidence that Christ will reconcile all men to himself so as to save them. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." The word man is not in the original. He tasted death (*hyper pantas*) for every man; leaving some noun in the masculine gender to be supplied from the context. What that noun the next verse shows. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to take the Captain of their salvation perfect through suffering." Hence we see that the word son it is to be supplied after *pantas* thus, that he by the grace of God should taste death for every son; that he might bring many sons to glory. If, however, we admit that Christ tasted death for every human being, it will not follow that all will be saved from hell. He may have tasted death for every man, so as to have obtained the right of raising every man from the dead in the last day. He may have tasted death for every man, so as to become in his Mediatorial character Lord of all men. He died for all men in some sense, without dying to save all men from impotence and ruin.

The Michael named in Daniel xiii, is taken to be the Angel of the Covenant; the Jehovah sent, or the Lord Jesus Christ himself; that his standing up for the children of the people at that time of trouble to all the wicked, which shall exceed all former times of trouble, is no proof that the day of judgment will not then have come, in which some shall awake to everlasting life, and some to shame and everlasting contempt. You think I have either misquoted or misinterpreted Rom. ii, 7. The first ten verses of that chapter convey to my mind the most explicit declaration of a retribution future to the present life. "Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." If a man has knowledge and conscience enough to judge his neighbor, he thereby evinces the righteousness of condemning him, when he does the very things which he condemns in others. But we are sure that the judgment of God according to truth, against them which

commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man, according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honor and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish; upon every soul of man that doeth evil; of the Jew first and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God."

Here the apostle teaches, 1st, that there is a day of wrath and of the revelation of the righteous judgment of God coming; against the coming of which men may treasure up wrath. If all their wickedness is punished as it is committed, they treasure up nothing against any day of wrath to be subsequently revealed. 2d, That in this day of wrath, when his righteous judgment shall be revealed, God will render unto every man according to his deeds. 3dly, That in rendering unto every one according to his deeds, God will render ETERNAL LIFE, GLORY, HONOR, AND PEACE, to them who by patient continuance in well-doing seek for glory, and honor, and immortality. If men do not by patient continuance in well-doing seek for glory, honor, and immortality, it is implied that HE WILL NOT render to them eternal life. 4thly, That in the day of the revelation of his righteous judgment, HE WILL render to them that are contentious and do not obey the truth, but do evil, the righteous retribution of indignation and wrath, tribulation and anguish. 5thly, That this retribution both of the good and bad is to be universal, when the day of wrath and judgment shall be revealed; for it will equally respect Jews and Gentiles. Were it true that God now renders full and perfect retribution, there would be no occasion for promising what he will do on a future day, yet to be revealed.

Other matters about which we have severally expressed our opinions already, I consent to leave to the judgment of our readers. I proceed to adduce further proof of a future state of punishment, which some of the human family shall experience.

Jehovah says, "I will not justify the wicked."—Exod. xxiii, 7. Of course God will condemn the wicked. The Lord "will keep the feet of his saints, and the wicked shall be silent in darkness." 1 Sam. ii, 9. Here the destiny of saints and the wicked is contrasted; and this silence in darkness I take to be a description of interminable gloom and despair. "The wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath." Job xxi, 30. If the present life is the day of destruction, and the day of wrath, I see not how the wicked are reserved in this life to a future day of punishment. If they are punished invariably as they do wickedly, and pass along in life, there is no reserving of them to the day of destruction and wrath. "If the destruction to which the wicked is reserved is merely natural death and all are saved so soon as they die, then this text instead of being a solemn threatening, as it was evidently intended to be, becomes a precious assurance that the wicked is reserved for salvation. This I know comports with your views, but it seems to me a most manifest contradiction of all those passages which promise good to the righteous, and by way of contrast, denounce evil to the wicked. If perishing and perdition mean but a passage through death into heaven, why should the Scriptures continually represent the character and destiny of two classes of persons as widely different? Of the wicked it is said "Surely thou didst set them in slippery places: thou castest them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." Ps. lxxiii, 18, 19. Now if all at death enter immediately into the perfect bliss of heaven, then the righteous and the wicked are alike set in slippery places, and need not fear being cast down into destruction and consumed with terrors; for the sooner they are cast down, destroyed, and consumed, the sooner they arrive at perfect happiness! Judas, according to this theory, was a happy man, and enjoyed advantages superior to those of his fellow apostles, who toiled and suffered during many years after his ascension to bliss before they experienced the same hope.

Of him, however, the Scriptures teach that having betrayed his Lord, he went and hanged himself; and probably the rope having broken, that "falling headlong he burst asunder in the midst, and all his bowels gushed out." "Judas by transgression fell" from the "ministry and apostleship"—"that he might go to his own place." Acts i, 18, 25. His own place after he hung himself, was undoubtedly the grave for his body. But whither went his soul? You teach that he was made holy and happy, immediately, in spirit, so that his own place for his immortal soul's residence was paradise. Happy man to be thus translated to the abode of the spirits of the just made perfect! But, to the destruction of this theory Jesus called Judas "the son of perdition." John xvii, 12; said he was "lost"; and added, "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born." Mark xiv, 21.—"We deem those accursed, lost, miserable forever, who die under the woe of the only Savior and Judge of sinners. You think Judas was blessed perfectly, so soon as he strangled himself. It must have been a blessed woe, then which Christ pronounced on him; and thus you call evil good, and good evil. Finally, if Judas entered heaven at death, and has been perfectly happy ever since, and will continue so, through everlasting ages, it was a very good thing indeed for

him to have been born; and he ought to contradict the Savior in this matter, through everlasting ages. I remain, dear sir, yours, with the best wishes for your salvation,  
EZRA STILES ELY.

From the Christian Messenger and Universalist.

To Mr. E. S. Ely.—Letter 6.

Philadelphia, April 21, 1834.

Dear Sir—That "reconciliation" always supposes previous *unreconciliation*, is too obvious to require proof—and that "the stones of the street and the cattle of the hills" can never be reconciled to God, is equally obvious—for they never were and never can be *unreconciled*. When is it said, "It pleased the Father that in Christ should all fullness dwell," you do not suppose that all the fullness of irrational beings and of inanimate matter is referred to, but "all the fullness of the Godhead bodily." So when it is written, "It pleased the Father to reconcile all things to himself," I understand the testimony to declare, that it is the purpose and pleasure of the Father to reconcile to himself all the rational beings that ever were, or ever will be, in a state of unreconciliation. The remarks in my last letter, together with the quotations from Campbell, Stuart, and the Bible, were intended to establish this position.

To the cited conclusion you object, because, to use your own words, "some die in their sins; have never forgiveness; never seek life; but the wrath of God abideth on them, after they go to their own place." In this sentence you have given us isolated parts of four Scripture passages, to which your opinion of their reference is appended, without attempting to show that they have the slightest bearing on the point in debate. I am aware that those passages are applied to the future state, and that they are deemed conclusive on the subject of our controversy, by a majority of the Christian community. But I am also sensible that the question before us is not to be determined by ballot. So soon as you attempt to prove that the texts you have partially quoted stand in opposition to the final reconciliation of all mankind, I will attend to your reasoning.

In endeavoring to destroy the force of my remarks on Matt. xxiv, and parallel passages, you allow that from the 4th verse to the 35th, "Jesus gives the signs of his coming to destroy Jerusalem." But you add, "In the 36th verse Jesus begins to answer the question concerning the 'end of the world,' saying, 'BUT OF THAT DAY, NO MAN KNOWETH, NEITHER THE SON, NOR THE FATHER, BUT THE FATHER ALONE.' A different day from that of his coming to judge Jerusalem," &c. I should be pleased to learn your reasons for supposing that "a different day" is referred to. In Luke xvii, 24—36, the deluge and the destruction of Sodom are undoubtedly spoken of, as illustrative of the sudden and unexpected coming of the Son of man to destroy Jerusalem—*and until you see present some proof to the contrary, I shall be justified in assuming that the same is true of the deluge as mentioned in Matt. xxiv, 37 et seq.*—especially as the passages are confessedly parallel.

You may perhaps be disposed to rest your proof on the phrase "end of the world." In my remarks on the parable of the tares, in a former letter, I endeavored to show that the phrase *sunteleus tou aionos* signifies, not the end of the material world, but the end of the age. And I quoted the scriptures in proof of the position. The testimony of your own commentators was added by way of confirmation. As you have hitherto neglected to notice this important branch of our discussion, I beg leave respectfully to suggest that it be now attended to. It should not be forgotten that Jesus appeared in the end of the world, (*sunteleia tou aionos*), to put away sin by the sacrifice of himself, Heb. ix, 26. See also 1 Cor. x, 11. I sincerely hope that your next letter will contain your reasons for supposing that I have erred in the interpretation given of the phrase in question. I also desire you to furnish your reasons for applying any part of Matt. xxiv, to the concerns of a future life.

In your confession of belief "in the existence of devils," you give us to understand, that God may be glorified by an *extorted* acknowledgment of Jesus Christ! You say, "In the time of our Savior's residence on earth, many devils peculiarly possessed some sinful mortals; and by compelling them to confess Jesus Christ, while they dreaded and hated him, God the Father was glorified." According to this statement, devils compelled sinners to speak the truth—(which was rather out of character in any one connected with the father of lies)—and God the Father was glorified by an extorted confession of Jesus Christ, coming from the lips of those who dreaded and hated him! In my view, Sir, the Supreme Being can only be glorified by a sincere and heart-felt acknowledgment of the truth, based in the conviction of the understanding.

As to the two men possessed of demons, who confessed that Jesus was the Son of God, they were unquestionably persons of disordered minds, who had heard of the fame and miracles of the Messiah. They were soon restored to the proper use of their intellect, and sat at the feet of Jesus in their right mind. The popular superstition which supposes that fallen angels ever possessed any of human kind, is equally destitute of foundation with the traditional error of the Jews, namely, that the spirits of dead men inhabited the bodies of the living.

It is true that the word *man* is not in the original of Heb. ii, 9, but I cannot agree that the word *son*, as a substitute, would express the meaning of the Apostle, nor do I think it would accord with the scope of the context. My reasons are as follows:

We are certified that "the head of every man is Christ," 1 Cor. xi, 3, in which passage the pen of inspiration has not omitted a word, to be supplied by individuals to whom the record might descend. If Christ be the head of every man, it is reasonable to suppose that he tasted death for every man.

In 1 Tim. ii, 6, it is written of Jesus, that he "gave himself a ransom for ALL (*hyper pantas*) to be testified in due time." In verse 4th we read, that God our Savior "will have ALL MEN (*pantas anthropous*) to be saved and come to the knowledge of the truth." If you allow that the *will* here mentioned is

a determinate purpose of the Almighty, then the doctrine I have engaged to sustain is established. If you allege that it is simply a will of *desire*, you must either allow that Jesus gave himself a ransom for all men absolutely, which is equivalent to tasting death for every man; or attempt to show how God can desire the salvation of any for whom Jesus did not give himself a ransom.

If Jesus did not give himself a ransom for all men—then upon your own grounds, it is impossible that all men should be saved.—"This will run you into the doctrine of the 'Confession of Faith,' namely, that the number of angels and men elected from all eternity to everlasting life 'is so definite and certain that it cannot be either increased or diminished.'" In this case, you will explain your reasons for calling on *all men to believe*, with the assurance that all men may be saved. There would be no impropriety in reading Heb. ii, 9, thus: "That he by the grace of God should taste death for ALL."

The context of the passage cannot in my judgment, justify any other than the foregoing interpretation. "Thou hast put ALL THINGS (*panta*) in subjection under his feet. For in that he put ALL (*ta panta*) in subjection under him, he left nothing that is not put under him. [God excepted, as in 1 Cor. xv, 27, and as some old MSS. read on the text under examination, 'that he should taste death for ALL, God excepted.'] But now we see not yet ALL THINGS (*ta panta*) put under him." I ask whether it is reasonable to suppose that the Apostle, after penning this explicit testimony, should intend to say that Jesus did not taste death for the *all things* to be put in subjection under him?

Your principal argument is drawn from the fact that "many sons" are spoken of in the 10th verse. But this special reference to those who had already been brought into subjection to Christ, must not be misunderstood to militate against the universal subjection previously declared. The Apostle had stated expressly, that the disciples did not yet see all things subdued to the Messiah—but the train of his reasoning show that this universal subjection would certainly be accomplished. The "many sons" who had been brought to glory were the first fruits—as in verse 11; "for both he that sanctifieth and they who are sanctified are all of one." So in 1 Cor. vi, 9—11, after mentioning a number of evil characters, and declaring that such should not inherit the kingdom of God the Apostle adds, "And such were some of you: but ye are washed, but ye are sanctified."

Indeed the verse in which the "many sons" are spoken of confirms the foregoing view of the subject. "For it became him, for whom are ALL THINGS, (*ta panta*) and by [through] whom are ALL THINGS, (*ta panta*) IN BRINGING MANY SONS unto glory, to make the Captain of their salvation perfect through suffering." When was Jesus made perfect through suffering? Plainly, "in bringing many sons." The first fruits of all things, "to glory." It is written, Rom. xi, 36, "For of him, and through him, and to him, are all things." Do you suppose that Jesus still suffers? Do you suppose he is not yet made perfect? To be brief: In my judgment, Jesus was made perfect "in bringing many sons to glory;" that in his mediatorial character he is Lord of all; and that, by him, God will reconcile all things to himself.

In Rom. viii, the same Apostle presents testimony in confirmation of the above view of the subject. He speaks of the *sons*, the children, who had already received the spirit of adoption, and says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us [that is, the sons, the believers.]" For the earnest expectation of the creature [rather the creation] waiteth for the manifestation of the sons of God. For the creature [the creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature [the creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we [the sons] know that the whole creation groaneth and travaileth in pain together till now. And not only they, but we ourselves also which have the FIRST FRUITS OF THE SPIRIT, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." I have been particular in emphasizing these passages; and you will perceive that the words *also* and *first fruits*, as used by the Apostle, add peculiar force to the train of his reasoning. The *sons*, who had the first fruits of the spirit; and the *creation*, which should also be delivered from the bondage of corruption into the same glorious liberty—embrace, in my estimation, the whole race of mankind.

Your remarks on Dan. xii, will be of no advantage to your argument, unless you show that our Savior, in citing Daniel's prophecy, in Matt. xxiv, 15, 21, misapplied it to the period of the destruction of Jerusalem.

Your reasoning on Rom. ii, 1—10, rests chiefly on the supposition that those verses contain a yet future reference. You say, "Here the apostle teaches, that there is a day of wrath and of the revelation of the righteous judgment of God coming." It should not be forgotten, that because a passage when written, had a future reference, it does not follow that it still has a future reference. You say, moreover, "Were it true that God now renders full and perfect retribution, there would be no occasion for promising what he will do on a future day, yet to be revealed." But I cannot allow you to assume that "a future day, yet to be revealed," is spoken of in the passages before us. Paul certified that in the things mentioned in the ten verses which, in your judgment, teach a retribution future to the present life, should be accomplished. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." In my last letter, on Acts xvii, 31, I endeavored to show that the day here mentioned was the reign of Christ in the kingdom appointed Him by the Father. "God has appointed a day in which He will judge the world by that man whom He ordained." This declaration was future in its reference when

written—for it pointed to the coming of the son of man in His kingdom. That coming was to be before the disciples had gone over all the cities of Israel, Matt. x, 23—before John's departure. John xxi, 22—before the generation in which Jesus lived, should have passed away, Matt. xxiv, 29—34.

When it is written that, under the gospel, God would judge the world by Jesus Christ, are we to infer that God had not previously judged the world HIMSELF? When we are certified that God committed all judgment to the Son, are we to conclude that God had not previously exercised judgment in the earth? John v, 22—Jer. ix, 24—Ps. lviii, 2. There can be no doubt that God will condemn the wicked—but it does not follow that He will condemn them to endless punishment. There can be as little doubt that the Lord "will keep the feet of His saints, and the wicked shall be silent in darkness;" but it does not follow that you are correct, when you say, "this silence in darkness, I take to be a description of interminable gloom and despair." I take it to be a description of calamity in the earth.

You quote Job, xxi, 30—"The wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath. And you add, 'If the present life is the day of destruction, and the day of wrath, I see not how the wicked are reserved in this life to a future day of punishment.' Answer: Korah and his company were reserved until the people had departed 'from the tents of those wicked men'—and then the earth opened and swallowed them up, with all that appertained to them, Numbers xvi. The Sodomites were reserved until Lot had departed from the city—then they were destroyed, together with all that grew upon the ground. Gen. xix. The antediluvians were reserved until Noah and his family were safe in the ark—then came the day of destruction, and every living thing died that moved upon the face of the earth, Gen. viii. You thus perceive that the wicked are reserved to the day of destruction, and of wrath, in the present life.

When you allege that according to my views, "the wicked are reserved to salvation," you forget that there is such a thing as the *revert courtous*. I might say to you, that, according to your views, God was so kind to the saints of Israel, to righteous Lot, and to Noah, as not to permit them to be destroyed, in the judgments of which they were witnesses respectively—so very kind to them, that He was determined they should linger a life of wretchedness in this evil world—and so exceedingly gracious to them, that He was not willing they should go to heaven, either by a gap in the earth, a flood of water, or of fire! I am satisfied that ridicule or satire, when properly used, is as lawful an argument, as is to be found in the vocabulary; but I wish not to use it, not even in self-defence, if I can avoid it. You have, however, resorted to this weapon; particularly in your remarks upon the case of Judas, in connexion with a quotation from Ps. lxxiii, 18, 19—and you cannot reasonably find fault, if I should so far imitate your example, as to show that the sword of satire is a two-edged blade.

You say, in speaking of the death of Judas, "Happy man, to be thus translated to the abode of the spirits of the just made perfect!! You think Judas was blessed perfectly, so soon as he strangled himself. It must have been a blessed woe, then which Christ pronounced on him; and thus you call evil good, and good evil."

Allow me to call your attention to a few cases recorded in Scripture. In Deut. xxxii, 48—52, it is thus written: "The Lord spake unto Moses that self-same day, saying, Get thee up unto this mountain, and die in the mountain whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people; because he trespassed against me among the children of Israel." Following your example, I might say, "Happy men, to be thus translated to the abodes of the spirits of just made perfect, because they trespassed against the Lord! You teach, that Moses and Aaron were blessed perfectly, so soon as they died. It must have been a blessed punishment, then, which God pronounced upon them; and thus you call evil good, and good evil."

In 2 Kings, xx, i, it is written that the good king Hezekiah was sick, nigh unto death—but God, as a token of favor added fifteen years to his life. Miserable man! to be kept out of heaven for fifteen years, as a favor!

Paul, in Phil. ii, 27, says, in speaking of his fellow laborers in the gospel, Ephraoditus, "For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." Cruel mercy! not to allow Ephraoditus to go to heaven! And how unfeeling was Paul, to say that he should have had sorrow upon sorrow, if his fellow laborer had been so unfortunate as to have died and gone to heaven!

And now, dear sir, allow me to say, in all sincerity and affection, I regret having been under the necessity of thus plainly pointing out the results of your own reasoning. I humbly trust that circumstances of a like character will not again occur, in the progress of our friendly controversy.

Your arguments on the case of Judas, are 1st John xvii, 12. "While I was with them (the disciples) in the world, I kept them in my name; those that thou gavest me I have kept, and none of them is lost, (apoleto,) but the son of perdition (apoleias); that the Scripture might be fulfilled." But do you seriously suppose that it was essential to the fulfillment of the Scripture, that Judas should be doomed to endless punishment? What is meant by Christ having hitherto kept his disciples in his Father's name? Plainly, that he had, as yet, preserved them faithful in his cause. What is meant by his having lost none? Simply that none, with the exception named, had abandoned it. What is meant by one being lost? Plainly nothing more than that one had abandoned the cause of Christ. You are aware that the words translated *lost* and *perdition* are the same, excepting that the former is the verb, and the latter the noun. "None of them is lost but



the son of perdition that the Scripture might be fulfilled." The Scripture here noticed is Ps. xli. 9.—"Jesus had quoted this Scripture in the early part of the evening. 'I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me,' that is, he has become my adversary."

24. You quote from Acts i.—"that he might go to his own place." On this you should have attempted to show, 1st. That these words were spoken of Judas. Many of the best critics and commentators, Hammond, Gilpin, Clarke, etc. allege that they were spoken of Matthias, who was elected to fill the place vacated by the defection of Judas, 2d. That, even allowing the words to be spoken of Judas, "his own place" signified a state or place of endless punishment. I am not disposed to allow much force to inferences of an equivocal character. See Judges ix. 55. Numbers xxiv. 25.

31. Your strongest argument is drawn from the Savior's declaration, "Good were it for that man if he had never been born." But it should be remembered that this was a common proverb among the Jews, and also among other nations. Dr. Adam Clarke, in his Commentary on Acts i, quotes many examples from Schoettgen, which clearly show the Jewish use of the proverb to imply no more, than that such an one was a wretched, miserable creature. Koecher informs us, that "the very phrase, it is better not to be born, is used by the best Greek authors to signify a miserable condition or calamity." Rosenmüller says that Gataker has quoted similar expressions from the heathen writers, both of Rome and of Greece.

But we need no other light than the Bible affords, on this subject. Solomon says, "If a man beget an hundred children, and his soul be not filled with good, and also that he have no burial, I say that an untimely birth is better than he." Eccl. vi. 3. See also Eccl. iv. 1-3. Job cursed the day of his birth, Job iii. 3-16, x. 18, 19. Jeremiah also, Jer. xx. 14-17—yet you do not suppose that either of these individuals was doomed to interminable wretchedness.

Should any of our readers feel disposed to examine this subject more minutely, they may consult Dr. Adam Clarke on Acts i—who, although an unwavering believer in, and an advocate of, the doctrine of endless punishment, declares his conviction "that there is no positive evidence of the final damnation of Judas in the sacred text." And I need scarcely add, that in the discussion of a question of so much importance as the one before us, nothing but positive evidence should be admitted.

I regret exceedingly that you have declined entering fully into an examination of some of the passages you have cited in proof of endless punishment. It is impossible to do entire justice to a dozen passages in any one letter. I am especially solicitous that you should consent to discuss 2 Thess. i. 6-10 in detail—inasmuch as you deem that passage "conclusive on the subject of our controversy," and inasmuch as you say, it "must forever prevent you from becoming a Universalist."

With many sincere wishes for your continued health and happiness, I am respectfully yours, &c. ABEL C. THOMAS.

## CHRISTIAN INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDNER, MAY 9, 1834.

## PARALLEL CASES.

How people will sometimes cut their own fingers without knowing what they are about. In other words: How some learned writers, when their favorite systems are not the themes of their effort, and conflicting opinions are, for the time being, out of view, will often run into truths which make wretched havoc of their particular views.

We took up, the other day, a No. of the "Quarterly Christian Spectator"—an orthodox theological publication in New-Haven, for the purpose of reading a Review in it of Bush's Life of the Arabian prophet Mohammed. The writer, who certainly evinces much ability, in the course of his Article attempts to account for the extraordinary success of Mohammed in propagating and establishing his religion in the Eastern nations. Among the causes of his success, he is bold to say a chief one is to be found in his doctrine of future, endless punishment. Mohammed was truly orthodox in his notions about hell, save that instead of one, he had seven hells—terrible places of suffering, absolutely horrible and heart-rending. Each hell, as the series descended is severer than the preceding; and the first is the lightest and is reserved for wicked Mohammedans; but even this is so terrible that the heat of the shoes in which the sufferers are obliged to stand is so great as to cause their very brains to boil in their skulls!

"A system, (says the writer,) backed by sanctions such as these, must have commanded itself powerfully to the hearts of those who had little confidence in any of the prevailing forms of religion, and who, of course, must have felt, that should it at last prove false, they could lose nothing by accepting it, and that should it turn out true, they must lose every thing by its rejection."

Doubtless it was a consideration of this kind which gave the Arabian Impostor his greatest success in proselyting people to his faith. But pray, in thus condemning Mohammed, does not this writer cut his own fingers? Do not the orthodox owe all their success to precisely such "sanctions" as those by which Mohammed got up his revivals? Are they not altogether indebted to their doctrine of hell torments for success in proselytism? Aye, verily. The fact will not be denied. Take from them the means of warning people by saying, "The kingdom of hell (not heaven) is at hand," and we all know they could not gain recruits enough in a half century to make a respectable pla-

toon. And then again, how like the Mohammedan craft, is their system of appealing to the interested passions and alarming the fears of mankind. Should our doctrine, say they continually, prove false, you can lose nothing by embracing it; whereas should it prove true, you lose every thing by rejecting it.—With certain weak minds, those whose belief is the result of policy, and who have not thought much upon the subject, this argument has its effect, and they are readily brought into the traces. We shall never again hear a Unitarian preacher descend against Universalism and in favor of his own doctrines, on the ground that people have nothing to lose but every thing to gain by embracing the latter, without thinking of the example which he has in the Mohammedan imposture, and of the remark of the writer in the "Quarterly Spectator."

If it be a fact that men are to shape their belief according to the chances in the case, and embrace the worst doctrine because the public may thereby avoid the fate which they teach in case they should happen to prove true, then it is high time for all men even the orthodox themselves, to subscribe at once to the Koran and receive the Mohammedan faith. Mohammed taught that all infidels, that is all who reject his doctrine shall certainly go to one of his seven hells. Is it not safest then to believe Mohammedanism? For, only think! should it prove true, what would become of us Christians? We must then believe every thing that threatens us, if we would be safe. True, this would require us to believe different systems at the same time; but still, if we would make sure of all the chances we must do this and nothing short of it. The Catholic Church has long ago decreed, that all who do not subscribe to her Faith, "shall without doubt perish everlastingly." Let us then be Catholics, that we may secure ourselves against the hazard of the Catholic doctrines proving true. Now, we are in the habit of reasoning differently from all this. We do not feel bound to believe a bad doctrine because it threatens us in case of refusal. We must take things on their own merits, and believe whatever is the most consistent and rational. It would be an impious reflection upon the benevolence of the Most High to say he will make any one miserable for an honest opinion thus candidly formed. Let us examine the evidences before us fairly. What appears to be true, let us receive; what is unsupported, let us not say we believe it (though in our souls we do not,) because it threatens us in case of refusal; but promptly reject it as false. In this way only shall we do justice to ourselves, or receive the approbation of him who has said—"prove all things; hold fast that which is good."

## A CAUTION.

We must caution the Rev. Alanson St. Clair of Mattapoiset, who has published an article in the last Independent Messenger over his own signature, containing an original, an unprovoked and (considering the friendly relations which till the appearance of that article we had supposed existed between us, and the kindness and confidence with which we have always endeavored to treat him,) a very unexpected and cruel attack upon us—that if, in fulfillment of his threat, he deems it prudent farther to violate an honorable confidence and to continue his personalities by presenting to the public his versions of our private conversations or extracts from our private letters he would do well for his own sake, as well as ours, to have a care that he comes nearer the truth than he has done in the article before us.—That article contains statements and accusations of a very personal and extraordinary character, which, for the information of those at a distance who have seen it, we must take the liberty of saying are not true. We shall not tax our memories for the accuracy of private conversations with our friends in years gone by nor make a public use of any of their private letters to their injury and without their consent. Very possibly, should we be tempted to do this, the public would see that this is a game at which two can play, though it might not be particularly interested in witnessing the parties thus engaged in wrestling in the gutters.—The occasion of Mr. St. C.'s attack upon us, as he says, we "lashed" the Restorationists "in a very savage manner" over Rev. Adin Ballou's back, in our remarks on the discussion between him and the Rev. D. D. Smith. Mr. St. C. says he noticed our article in the Intelligencer, and therefore professes to speak with the fact before him; but on this point we suspect he is mistaken, and that he has got his opinions concerning it from the editorial remarks of Rev. A. Ballou, whose representation he innocently took to be true. Now the truth is, as any one will see who will but recur to the article, we said not a severe word at the expense of the Restorationists. We gave both versions of the affair, one by the Rev. A. Ballou and the other by Rev. T. Whittemore side by side, merely remarking as a comment on both "to us the whole affair [including both sides] appears ludicrous enough." This word "ludicrous" appears

to have given the offence, and the editor of the Messenger and Mr. St. C. after him seem disposed to take the whole of it to themselves—charging us with gross partiality, &c. As for the "savage manner," we think Mr. St. C. hardly appears consistent in making such manners a subject of complaint.

[For the Christian Intelligencer.]

No. I.

MR. EDITOR,—I take the liberty to send you a package of Articles, such as they are, which I wish you to publish, if you think proper, as they are marked, in your paper. Some of them, as you perceive, have been already published, and some of them have not; and I must now beg the privilege of mentioning to your readers some of the circumstances which have induced me to send the whole of them to you for publication.—When they shall have read the statement, I think they will justify the course I have taken.

The printed articles as you will see, have been published in the "Waterville Journal,"—a paper, it should be remarked, which has hitherto professed to be anti-sectarian. Its Publisher, who commenced the work, vehemently disclaimed all exclusive and bigoted motives, and proclaimed his determination, to the liberal part of the community at least, to conduct his paper upon perfectly liberal and open principles. Upon receiving this assurance,—and believing, it may be, that it was sincerely given,—many, whose religious sentiments were known to be adverse to his, were induced to encourage his undertaking, and proffer him their patronage. It soon became apparent, however, from the general appearance of original and selected articles, that they had placed a weapon in the hands of an enemy, to receive, in return for their kindness, as many blows as were deemed needful to be inflicted.—This, at least, was very honestly suspected, and subsequent events have fully confirmed the suspicion.

Wishing to offer the readers of that paper a few remarks upon what I deemed to be an important and interesting subject,—and wishing, also, I will confess, to test the Publisher's sincerity, or the sincerity of those who controlled its publication,—I proposed a few questions to one of its correspondents, which grew out of an article he had written upon the "obligations of Church Members."—These questions were published; and the Reply to them was also published; and here the Publisher, in the plenitude of his discretion, or by "the advice and consent" of his friends, saw fit to stop the controversy. Not being the keeper of his secrets, or acquainted with his motives, I shall not attempt to assign reasons for the course he has taken; but I may presume they are understood, and can be satisfactorily pointed out by every discerning person in the community. I have only to complain of his conduct in one respect; and that is, in keeping an unpublished article, contrary to request, if not to his pledged word, after he had resolved not to publish it. His motive, in doing this, ought to be known; and, if he do not see fit to avow it, he must not complain, even if the public should attribute his conduct to an improper cause. It is verily believed, however, that it is fully understood and properly appreciated.

I will submit the whole controversy to your readers, and ask them to judge of its merits for themselves. I am exceedingly sorry that my Rejoinders could not have appeared in the paper, in which the other articles had been published; but, when I consider how dangerous free discussion is to the creeds of the church, and how fatal to all sectarian and proselyting plans,—and when I consider, too, that a protracted meeting was contemplated, if not decided upon, by our religious adversaries, and that a great excitement was anticipated,—I ought not to have expected it. Indeed, I did not expect it. But I have learnt, nevertheless, by this circumstance, at least five things; and I hope the same lesson has been learnt by every liberal minded person in the place. First,—that professions of friendship, unless backed up by corresponding actions, should be received, if at all, at a very great discount. Second,—that the "Waterville Journal," in the strict sense of the expression, is an exclusive sectarian publication, and should hereafter be regarded as such. Third,—that its Publisher has forborne, either with or without the advice of his friends, to publish, as was originally intimated and expected, a neutral paper. Fourth, that he has now manifested a determination, as far as we may judge by his actions, to exclude from its columns every thing which is not in perfect accordance with the creed of his Church.—And, fifth,—this being the case, liberal Christians should support their own publications, and let other sectarians support theirs. With these remarks, I shall subscribe myself, as in my other articles,

AN INQUIRER AFTER TRUTH.

No. II.

For the Journal.

## OBLIGATIONS OF CHURCH-MEMBERS.

"Thy vows are upon me, O God."

In joining a church, persons are perhaps rarely sensible to how much they bind themselves. When we consider, as holding such a relation, how little we have understood our duties and lived accordingly, we cannot help believing there has been a great deficiency in our habits of reflection. Our minds have not been rendered active by others, or, at least, we have not indulged ourselves in contemplations, which are calculated to make those duties press, with an almost overpowering weight upon us. Yet if all be required in the vows we have taken upon us,—(and who can deny it?)—a tender heart, sensible of its own exceeding weakness, cannot but exclaim, in the prospect—"Who is sufficient for these things?"

If such be the feelings of a person assuming those obligations, it cannot be otherwise than painful to an affectionate friend to lay them upon those he most deeply loves. Every member of the church of Christ is a member of the body of which Jesus is the head. Each then must sympathize with every other, in whatever causes pain or self-denial. Hence when one is publicly assuming the vows of a church-member, it is not to be wondered at, if those who love him most feel pained—almost unwilling, to have him enter upon a course, where so much will be demanded.

In this view perhaps the pastor of a church partakes more fully than any of the mem-

bers. Above all, after having given his thoughts to that particular topic, may he be expected to tremble, in presenting to any one the right hand, which binds him to such a life as is implied in his vows. And the heart of that minister could not be regarded as very affectionate, who should present it to one of his dearest personal friends, and thus bind him to the whole without an intense emotion—almost of anguish. Hence it is easily understood why one, in such an act, should both feel and express an unwillingness—arising more from natural affection than from grace—an unwillingness to be the person who should become the instrument of consummating those vows. The desire to have that friend numbered among the members of his church may be, and doubtless is, a most fervent one. The shrinking is the effect of deep, personal friendship, rendering him unwilling to bind such a task upon one he loves. Let not then such feelings and such expressions be misinterpreted.—Above all, let not those words, which come from a heart overflowing with love, be viewed as a fruit of coldness. If the first remark, on account of a press of emotion, be not quite intelligible, follow the speaker throughout. He will certainly explain himself in the end. Reproach him not, that his tongue is sometimes less fluent than his heart; for he is like thyself, compassed about with infirmities. And "take heed that ye despise not of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

S. F. S.

No. III.

For the Journal.

## AN INQUIRY.

MR. PUBLISHER,—In the last number of your paper, there is an article upon the "Obligations of Church-Members," over the signature of S. F. S. which I have read with some surprise, but which perhaps, I do not fully understand. With your permission, I should be glad to propose to the writer of it a few questions, and offer a few remarks upon them—such as, in my opinion, the importance of the subject seems plainly to demand.

In the first place I would inquire, what "obligations" rest upon "Church-Members," which do not also rest upon every other person in the community?—I have not been able to learn, from the scriptures, that there are any "obligations" enforced in the requirements of Christianity, which are not equally binding upon all the members of society. If, however, upon this point I am not well informed, I may hope the writer of the article will give me the useful information.

In the next place I would inquire, what are the "duties" enjoined upon us, in the religion of Jesus, which "press with an almost overpowering weight upon us?"—I have ever supposed, that all the duties we are required to perform by the Divine Teacher, are comparatively light duties,—the nature and character of which are plainly implied in his kind invitation to sinners—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.—For my yoke is easy and my burden is light." But if, in this also, I have not held a correct opinion, I should be glad to find the "right way," and to walk therein.

In the next place I would inquire, who, according to the scriptures, are considered as "members of the church of Christ?"—Upon this point I have hitherto held, that every man in every nation, who fears God and works righteousness, whatever may be his peculiar and distinguishing religious opinions, belongs to Christ's Church. But in this particular, also, I may have erred. If I have, will the writer please point out my error and correct it?

In the last place I would inquire, in what part of the scriptures it is expressed, or implied, that it is a cause of "intense emotion, almost of anguish," to "present to any one the right hand, which binds him" to perform his Christian duties?—It has ever appeared to me, that the admission of members into the Church of Christ, be it done by whatever form it may, so far from producing any unpleasant reflections, or any painful sensations, is calculated to produce "joy unspeakable and full of glory."—There shall be "joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." But I may have arrived at the wrong conclusion, also, in relation to this subject. Will the writer give me his views upon it, and if I have gone astray, set my feet in the path of truth?

If you will have the goodness, Mr. Publisher, to give these questions and remarks a place in your columns, you may be the means of leading some of your readers to consider a subject, which is undoubtedly of great importance to them; or, at least, you oblige a subscriber, and an

INQUIRER AFTER TRUTH.

No. IV.

For the Journal.

## REPLY TO AN "INQUIRER AFTER TRUTH."

The article to which "Inquirer" refers, in his remarks last week, entitled "An Inquiry," having answered the purposes for which it was written, I was in doubt, at first, whether to appear again in print or not. I presume his opinions, as expressed in his queries, are substantially founded in truth; and, in the main, he seems to differ from myself only because, in looking at one and the same subject, we have taken different views of it; or rather, because we have viewed it on different sides. A calm, private conversation would probably lead us both to this conclusion.

But, in respect to the inquiries—the first is "What obligations rest upon church-members, which do not also rest upon every person in the community?" I reply—(I make a distinction between Christians and Church members, as will be seen hereafter) no obligations rest upon Christians, which do not rest upon every person in the community;—and this, for the plain reason, that every person is bound to be a Christian, and of course to perform all Christian duties. And, although by becoming a church-member, no one really comes under obligations which did not belong to him as a Christian, yet I have always supposed that, by joining a visible church, a person assumes relations of a peculiar character—because he publicly ac-

knowledges and promises to fulfill those obligations. That this was my meaning "Inquirer" would have seen, by more carefully reading my first sentence, where the solemnity of the obligation, and its peculiar character is asserted from the fact that the Christian publicly binds himself to discharge it. It is moreover true that men every where attach special sanctity to the character of a church-member; so that they reproach much after having partaken of the symbols of the never, by a public and formal act, separated himself from the communion of the church. They expect of church-members more of holiness and devotion; and if they do not exhibit it, they wound the reputation of Christianity.

The second question relates to the difficulty of the duties required of us. In one view—and it is that which "Inquirer" has taken—Christ's "yoke is easy, and his burden is light." But no one who has read attentively the law of God, and watched attentively the motions of his own heart, will suppose that from the beginning to the close of the Christian course, there is nothing but ease and pleasure—a state of careless indulgence, like that of a Persian nobleman among his luxuriant bowers. At least, the most devoted believers both in ancient times and in our own day, have not found the channel of daily self-denial and self-crucifixion, that in which all the affections of nature have chosen to flow. And if "Inquirer" has had nothing of that distressful experience, and exclaim—"O wretched man that I am!"—under the view of indwelling and struggling corruption—I would most earnestly exhort him to abandon his present system; for if its effects are not the effects of St. Paul's, it cannot be the "right way." Although duties and self-denials may be rendered easy, by regarding them as according to the will of Christ, yet, when viewed in themselves, and as opposed to all the propensities of nature, which, in the Christian, are crucified, not annihilated—they are difficult. So the New Testament writers thought, when they spoke of the Christian's course as a *race*, a *strife*, a *struggle*, a *fight*; and when they require of us a whole system of action, in entire opposition to that dictated by unadulterated nature. So Christ thought, when he spoke of a *self-denial* and a *leaving of the cross*, which must be the duty of every day. So, I am persuaded, every Christian thinks, when he is ready to despond in view of all his deficiencies. So too, Watts thought, when, after summing up some of the duties of the Christian life, in the very light which I had viewed them, he added—

"Lord, can a feeble, helpless worm

Fulfill a task so hard?"

Thy grace must all the work perform,

And give thee free reward."

"Inquirer" asks thirdly, "who according to the scriptures, are considered as members of the church of Christ?"—and expresses his opinion that all pious persons are church members. In the general view, I should agree with him. But I suppose a distinction is to be made between a *visible*, and the *invisible* church of Christ. For if the former be abolished, then there is no company of Christians on earth, associated together for the observance and maintenance of divine ordinance—there is no visible communion of saints—there is no distinct congregation of those, who "having gladly received the word are baptized and added to the church" (see Acts 2: 41.) and continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer."—There is no public, visible distinction between him that serveth God and him that serveth him not." Now I trust "Inquirer" would not put forth his hand, and break down the hallowed regulations of the apostles—yes, of the Head of the church. Indeed we are well aware that a difference is universally acknowledged between persons who are, and who are not members of some body of Christians, which we on earth call a church. So that a person who has true piety, and is thus a member of the spiritual church of Christ, i. e. one of those who possess the spiritual characteristics which belong to all saints—is not necessarily, of course, to be regarded as a member of a visible church which he never joined. It will only add here, that the phrase—church of Christ—is not, in common usage, apart to designate *only* the invisible church. It is both usual and proper to speak of any single branch under that name.

The paragraph containing "Inquirer's" fourth and last question derives its plainness and force only from the fact that it proceeds on the assumption that there is no church except the invisible, and that by admission to the church, nothing is meant, but passing from sin to holiness. Ministers, think, might indeed rejoice, if by any act of their own, they could turn men from darkness to light—i. e. provide for them a gift of salvation in the hands of God—but they would not choose rather to leave the gift of salvation in the hands of God—than that they have such power, I do not believe. Leaving that aside, however, the fact that men are regenerated is and ever must be to the Christian as well as to the angels, a source of "joy unspeakable and full of glory." That I should have felt otherwise, "Inquirer" of course did not for a moment imagine. But when the distinction which I make between becoming a Christian and a church-member is regarded, it seems to me that all the apparent difficulty will vanish. I may here say also, that in the paragraph on which I am commenting, "Inquirer" has plainly left this distinction out of view, and seems to wonder that I can feel any emotion but uninterrupted joy in the admission of a member to the church, when by such admission I mean one thing, and he quite a different thing. He seems also to overlook my remark, that the anxiety referred to may arise "more from natural affection than from grace." Whether he is accustomed to such emotions or not, I do not know. That they are possible, no one who has a heart to feel can doubt.

On this subject I have nothing more to say. I am not accustomed to newspaper-war. I nor do I feel inclined to engage in one. "Inquirer" wishes to add further criticisms, he is at liberty to do so; he must not expect, however, any additional explanations or vindications from me. I can only beg him, not to "misinterpret" my words, and represent me as in error, because in looking at a subject in one light, I do not see it in another, when he is looking at it in S. F. S.







### From the Father's Magazine.

#### A FATHER TO HIS MOTHERLESS CHILDREN.

Come gather closer to my side,  
My little smitten flock—  
And I will tell of him who brought  
Pure water from the rock—  
Who led the people forth  
From Egypt's wrath and guile,  
And once a cradled babe did float,  
All helpless on the Nile.

You're weary,—precious ones, your eyes  
Are wandering far and wide,  
Think ye of her who knew so well  
Your tender thought to guide?  
Who could to wisdom's sacred lore  
Your fixed attention chain,  
Ah!—never from your hearts erase  
That blessed Mother's name.

'Tis time to sing your evening hymn,  
My youngest infant dove,  
Come, press thy velvet cheek to mine,  
And learn the lay of love;  
My sheltering arms can clasp you all,  
My poor deserted throng—  
Cling as you used to cling to her,  
Who sings the angels' song.

Begin, sweet birds, the accustomed strain,  
Come, warble loud and clear,  
Alas!—alas! you're weeping all,  
You're sobbing in your ear;  
Good night—go say the prayer she taught  
Beside your little bed,  
The tips that used to bless you there  
Are silent with the dead.

A Father's hand your course may guide  
Amid the thorns of life—  
His care protect these shrinking plants  
That dread the storms of strife—  
But who upon your infant hearts  
Shall like the mother write?  
Who touch the springs that rule the soul?  
Dear mourning babes, good night. L. H. S.

### From the Youth's Sketch Book.

#### THE LITTLE BOAT BUILDERS.

Beside the sea-shore Charles and Ben  
Sat down, one summer day,  
To build their little boats—and then  
To watch them sail away.

Hurrah! the boats have left the shore,  
And side by side they sail;  
And pleasant sunshine all before,  
Behind, the summer gale.

But all too rough the sunny sea—  
One boat upset—and then  
They clasp their hands and shout with glee,  
"Hurrah! she's up again."

But on the wave it cannot live;  
It sinks—and now the other!  
And now a louder shout they give,  
"Hurrah! we'll build another!"

"Let's make ourselves a little sea—  
The ocean is too large."  
This talk will do for you and me  
To sail our little barges.

Dear children! 'till through life your joys  
May vanish! Will you then  
Still laugh as o'er your childish toys,  
And think they'll rise again?

And when life's ocean seems too wide  
Your quiet course to trace,  
Say will you wisely turn aside,  
And choose a humbler place?

And will you, as your joy's decay,  
First one, and then the other,  
Shout on, as one hope sinks away,  
"Hurrah! I'll build another!"

### THE TRAITOR'S KISS.

It was well observed by the wise man, that "open rebuke, is better than secret love," and that "faithful are the wounds of a friend, but the kisses of an enemy are deceitful."—There is no character more contemptible, than that which is marked with treachery. In the open and avowed enemy, we expect opposition, and the mind is consequently prepared to meet the attack. But in the false friend, the arms of our self-defence are taken from us, and we may fall by a blow from that hand, which we should have relied upon as the most ready to protect us. It is not, therefore, without reason, that mankind have with one accord, branded the character of the traitor, with the foulest spot of infamy; and selecting the vilest reptile that crawls the footstool of the earth, as an emblem of his disposition, they have likened him to the viper which stings the bosom which has warmed him into existence.

How painful is it to the feeling heart, to contemplate this dark feature in the moral character of man! How much more painful is it to be the wretched victim of its treachery! Hence we find David exclaiming, in reference to a blow that even consumed him, "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me; for then I would have hid myself from him; but it was thou a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Who, that looks upon this picture, and brings home to his own bosom, the cold hearted treachery of this false friend, can wonder that the Psalmist should exclaim, "Oh that I had wings like a dove! for then, would I fly away and be at rest; lo, then would I wander far off, and remain in the wilderness." The deep solitude of the desert, would be music to that soul, which has been rendered desolate by misplaced friendship.

In perusing the life of him who was so appropriately designated by the Evangelical prophet, "as a man of sorrows and acquainted with grief," we scarcely know which to look upon with the greatest astonishment,—the hypocritical manner in which the faithless disciple betrayed his master, or the invincible meekness with which that treachery was received. When Judas had determined to sell the life of his friend, to those who were thirsting for his blood, he agreed upon a sign, by which his master should be recognized by those who came to take him—and this sign was a kiss. Cruel and deceitful man! couldst thou select no other sign more congenial with thy dark purpose? or was thy heart so steely by covetousness, that thou couldst smile on the victim, which thou wert leading to slaughter?

But how was he affected who was the subject of this treachery? He stood a perfect pattern of self-command and meekness.—Who but that man, who was "tempted in all things, and yet without sin," could have suffered this wrong without upbraiding its unprincipled author?—But no reproaches escaped his lips; and while he foresaw his cruel destiny, and cast his pitying eye on the instrument by which he fell, he addressed him in the language of mildness, and said, "friend, wherefore art thou come?" We shall in vain turn over the pages of profane history, to meet with such an example as this. We recognize in it the perfection of all that is holy, pure, and lovely.

We have often thought that, in many favorite doctrines of the church, a character as bad as that of Judas, has been attributed

to the God of all mercies, and the Father of the Spirits of all flesh. Do you see that sweet babe, on whose sunny brow, the smile of heaven itself is playing? Do you think as you gaze on its infant charms, that you see there at least, the cherished object of heaven's pure love? It is all treachery and deceit. Know, fond parent, that this smiling innocent has been cursed in the eternal decrees of God, and while the light of heaven is beaming in its eye, the darkness of hell is treasured up in its heart! It sports its bright day in all the enjoyment of a mother's love, and while God has made such ample provision for it, in the untiring affection of its parents care. He will soon snatch it away from their embrace, and consign it to the dark prison-house of hell, as the company of grim devils and damned spirits. The bright light which he has shed on the path of your earthly pilgrimage, is the "ignis fatuus" which has shipwrecked the barque of your happiness on the barren coast of endless despair.

Are you loaded with the bountiful gifts of heaven? Does the earth yield her increase, and the clouds of heaven drop with fatness? Does all nature proclaim the goodness of God? "Tis all delusion!" These are the treacherous smiles of a God of inexorable wrath. Fond and trusting fool! The God to whom the warm incense of gratitude is rising from the altar of your heart, is only mocking you. He is "fattening you like the beast for the slaughter." While he surrounds you with these testimonials of his care, he is looking forward to the period when he will not even grant you a drop of water to cool the agonies of that tongue which is crisp with the burnings of an undying flame. 'Tis treachery, cruel false-hearted treachery. He kisses only to betray; and while he is represented as stretching forth his arms, that he may clasp you to his bosom, full well he knows that he will pierce your soul with a poisoned dagger, that shall inflict a wound that no art can heal, no balsam assuage.

Friendly reader, we might extend these remarks, but the very picture is revolting.—Such conduct in the Deity, is as much more enormous than the treachery of Judas, as infinite attributes are beyond the feeble powers of man. Oh, then, avoid a doctrine which leads to such monstrous results, and trust in Him whose benefits are the testimonials of his love, and whose chastenings are the results of his mercy. C. F. L. F. [N. Y. Mess. & Univer.]

### From a London Paper.

#### REMARKABLE TIGER HUNT.

We have just been favored with the following extract of a letter from Java, of the 10th December, 1832. The letter was written, as its contents evidently prove, by a "true son of the ocean," and is addressed to his brother, a distinguished member of the Royal Academy. It is dated from Wono Langen Mill, Probolinggo district.

"At 6 A. M. on the 2d of October last, I set out with my two sons, a Berzookie man in my service, and about fifty natives, armed with pikes and guns. The tiger for which we were on the look out, was in a valley about two miles and a half distant from our port. The moment we arrived near him we commenced operations. About 9 A. M. we effectually drove him out of his den of underwood, and while he was doubling the brow of a hill, I had a rap at him, which took effect about six inches astern of his tail. Had I taken his tailer, it would have disabled his tiller-ropes, and he would have been forced to leave-to, and we should have had some sport with him whilst in this situation. He now made over the west side of the valley, and into a thorny bush. In half an hour we started him again, he then ran along the western side of the valley into another bush; several spears were now thrown at him but without effect. We followed and soon roused him again; he now made a start for his old station on the east side of the valley; he seemed to be very much fagged on account of the heat and want of water, and it became difficult to arouse him—several spears now flew at him, but they fell short. All this time although pretty close, I could not get a shot at him, sometimes on account of my people, and at others not wishing to throw a shot away, not knowing how soon I might require it in self-defence. Close to his heels we followed him across the valley. He took shelter in a bush on the side of a hill, where he remained growling for some time. He now saw that he was in danger, so he made a start from that bush to another just at my feet, and lay there for at least ten minutes, not ten yards from where I was with one of my sons, who was making an opening into a bush, so that at length I got a clear sight of him; but before we could finish our task, he made a spring, with an intention to clear the heads of three men who were to my right about a fathom distance, but they received and put three pikes and a hog-spear into him; the former entered his belly, the latter entered his starboard shoulder; this he took with him, but the pike-staves all broke. This shock to his delicate frame brought him down upon one of the men, on whom he left the marks of three of his paws, but he got into a bush before I could turn round to have a rap at him. This was his last move. It was now just 12 at noon. We gathered up our broken pike staves, bound up the wounds of our man, and sent him off to the mill, to await our arrival; but determined not to give up our prize, we remained quiet about an hour, to rest ourselves. During this time he growled once, but faintly; he was at that time drawing the hog-spear out of his starboard shoulder. This gave him much pain, and made him growl. We now saw the bush shake very much, so we again began operations by cutting down the small bushes to get a sight of him; this was soon done, and I put a shot into his head. Our work was now done, so we went up to him; but I think he was closing his book more from the pikes than the shot. I had him carried home.—His weight was 333 pounds, stood three feet three inches high; length of his body six feet, tail two feet four inches. I then dressed the wounded hunter. He was 14 days under my hands.—He had ten wounds on his body, left arm and head. This you will say is no children's play."

A dealer in horse flesh to the Westward, advertising the arrival of a drove of horses, recommends them to customers, as being "uncommitted in politics, and each bearing his own certificate of qualification."

**Velocity and Magnitude of Waves.** The velocity of waves has relation to their magnitude. Some large waves proceed at the rate of thirty or forty miles an hour. It is a vulgar belief that the water itself advances with the speed of the wave, but in fact the form only advances, while the substance, except a little spray above, remains rising and falling in the same place according to the laws of the pendulum—a wave of water in this respect is exactly imitated by the wave running along a stretched rope when one end of it is shaken; or by the mimic waves of our theatres, which are generally the undulations of long pieces of carpet, moved by attendants. But when a wave reaches a shallow bank or beach the water becomes really progressive because then as it sinks directly downwards it falls over and forwards, seeking its level. So awful is the spectacle of a storm at sea, that it is generally viewed through a medium which biases the judgment; and lofty as waves really are, imagination makes them loftier still. No wave rises more than ten feet above the ordinary level, which, with the ten feet that its surface afterwards descends below this gives twenty feet for the whole height, from the bottom of any water valley to the summit. This proposition is easily proved, by trying the height upon a ship's mast, at which the horizon is always in sight over the tops of the waves; allowance being made for accidental inclinations of the vessel, and for her sinking in the water too much below her water line at the instant when she reaches the bottom of the hollow between two waves. The spray of the sea, driven along by the violence of the wind, is of course much higher than the summit of the liquid wave; and a wave coming against an obstacle, may dash to almost any elevation above it. At the Edystone Light House, when a surge reaches it, which has been growing under a storm all the way across the Atlantic, it dashes even over the lantern at the summit.—[*Dr. J. J. Elements of Physics.*]

**Interesting Anecdote.**—The Rev. John Heckewelder, of Bethlehem, has published a history of the manners and customs of the Indians of Pennsylvania, from which the following anecdote has been extracted:—"Seating myself once upon a log, by the side of an Indian, who was resting himself there, being at that time actively employed in fencing in his cornfield, I observed to him, that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer he returned made a very great impression on my mind. I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible.

"My friend," said he, "the fishes in the water, and the birds in the air and on the earth, have taught me to work—by their examples, I have been convinced of the necessity of labour and industry. When I was a young man I loitered about a good deal, doing nothing, just like the other Indians, who say that working is for the whites and negroes, and the Indians have been ordained for other purposes, to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But one day so happened, that while hunting, I came to the banks of the Susquehanna, and having sat myself down by the water's edge to rest a little, and casting my eye on the water, I was forcibly struck, when I observed with what industry the Meechigalingus (sunfish) heaped small stones together, to make secure places for their spawn; and all this labour they did with their mouth and body, without hands!"

"Astonished, as well as diverted, I lighted my pipe, sat awhile smoking and looking on, when presently a little bird not far from me, raised a song, which enticed me to look that way; while I was trying to distinguish where the songster was, and catch it with my eyes, its mate, with as much grace as it could hold in its bill, passed close by me, and flew into a bush, where I perceived them together, busily employed in building their nests, and singing as their work went on. I entirely forgot that I was hunting, in order to contemplate the objects I had before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully; and all this without hands. I thought it was strange, and I became lost in wonder. Looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure.—I could, when I pleased, take up any thing with these hands, hold it fast, or let it loose and carry it along with me. When I walked, I observed, moreover that I had a strong body, capable of bearing fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys.

"And is it possible, said I, that a being so wonderfully formed as I am, was created to live in idleness, while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has then the Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be; I will try to go to work. I did so, and went away from the village to a spot of good land, where I built a cabin, enclosed ground, sowed corn and raised cattle.—Ever since that time I have enjoyed a good appetite, and sound sleep: while the others spend their nights in dancing, and are suffering with hunger, I live in plenty, I keep horses, cows, hogs, and fowls. I am happy. See, my friends, the birds and fishes have brought me to reflection, and taught me to work!"

"Thus man his sovereign duty learns, in this Material picture of reflection."

**A Chimney-Sweeper retired upon a pension.** We perceive upon looking into the proceedings of the Lower Canada Legislature, that the dignity who formerly enjoyed the monopoly of sweeping all the chimneys in Quebec, has been allowed a pension of £200, granted to him upon the abolition of the office. This is certainly a charming commentary upon the colonial pension system. We should like to know whether they have any shoe-black enjoying his *olium cum dignitate* in the same pleasant way.

**Statistics of Roguery in England & Wales.** According to Colquhoun, there are in England and Wales, 220,000 vagrants, gipsies, rogues, vagabonds, thieves, swindlers, &c., in and out of the prisons, and there are 50,000 alehouses as nurseries of this precious supply. The sufferings of the London publicans from these customers of theirs, as stated to the House of Commons, are enormous; being no less than £100,000 per annum in the robbery of pewter pots.

### SPANISH DUEL.

We once saw a duel fought between two South American Spaniards, on board a schooner belonging to Cumana, on the Spanish Main. She was lying at the time in St. Pierre's, Martinico. The combatants were the owner and the captain of the vessel, both large and muscular men, in the prime of life.

It was early in the morning—some high words, evidently of an irritable tendency, passed between them, and first attracted the attention of the crews of the surrounding vessels. The storm of words increased, and with looks of defiance, and eyes sparkling with indignation, they stood face to face, making violent gestures, and applying to each other the most insulting terms which can be found in the Spanish language. This wordy warfare lasted perhaps a quarter of an hour, and we expected every moment to see them come to blows. But suddenly, as if by mutual consent, they ceased their revellings and passed down the companion way together. In a few minutes they re-appeared on deck. They were now each lightly clad in a white shirt and trousers. Around the left arm were wound several fold of some parti-colored garment, and in the right hand they brandished that deadly weapon the Spanish knife.

As soon as they stepped on the quarter-deck they confronted each other, and we shall never forget the demonic expression of their countenances at that moment. On their swarthy visages were fearfully expressed all the evil passions which disgrace human nature. Their lips were firmly compressed, and we almost fancied we could hear the grating of their teeth. Their large eyes blood-shot with frantic passion seemed like glowing embers. For an instant they gazed upon each other, as if each sought to wither his antagonist with a glance—then they addressed themselves to their sanguinary work. And never did we witness a more extraordinary display of address and agility than by those two Spaniards, thirsting for each other's blood.

They fought foot to foot. Thrusts were rapidly interchanged, and were for some time skillfully parried by the left arm, which was used as a buckler. The blows were all directed at the body, and soon the white vest of one of the combatants was sullied by a crimson stain. This seemed only to stimulate him to greater exertions, and a moment after a stream of blood was seen flowing from his adversary's bosom—and thus they fought, more like demons than men, their own crew silently gazing on the fearful scene; Meanwhile some Captains of American vessels lying near, hastened on board to put a stop to the mortal struggle. But ere they could reach the schooner, the Spaniards were both stretched on the deck, which was flooded with gore. One had received three dangerous wounds in the breast—the other, two in the breast, and three in the abdomen.

They were carried on shore, but whether they lived or died, we never learned, as we left the harbor of St. Pierre's a few hours after. [Love's Journal.]

**Smoking Hams.** It is a common practice, so far as my information extends, to hang hams for smoking with the shank upwards. This is wrong. They should be hung as they grew with the shank downwards. The reason is this; the fat and juices of the meat settle, by which means, in the ordinary way, the thick end of the ham becomes surcharged with the oily substance, while that part which is naturally too lean and dry becomes more so. This is a simple matter; try it farmers, and your attention to the above hint will be well rewarded.—*Gen. Farmer.*

The number of emigrants arrived at Quebec during the last year, is stated at 22,000—being nearly 30,000 less than in 1832.

### STATE OF MAINE.

#### Resolve for establishing an Insane Hospital.

RESOLVED, That there be allowed and granted for the purpose of establishing an Insane Hospital in this State, the sum of Twenty Thousand Dollars, to be distributed from the proceeds of the sales of the Public Lands, and to be paid out of the Treasury of the State, whenever said sum shall be realized and received by said source—said sum to be expended in erecting a suitable building or buildings for an Insane Hospital, in manner hereinafter provided and described, on condition that a like sum of Twenty Thousand Dollars be raised by individual donations, towards erecting and maintaining the same, within twelve months from the passage of an Act in reference thereto.

Resolved, That whenever the foregoing condition shall have been complied with, the Governor with advice and consent of the Council be and he is hereby empowered to purchase a lot of land within the State, and procure a good and sufficient title and conveyance thereof to the State, which shall be an eligible site for an Insane Hospital, regard being had in the selection of said site, to the centre of population and to the cheapness of labor and materials for the construction of said Hospital, and also to the amount of donations which may be contributed by individuals towards erecting and establishing the same.

Resolved, That whenever a site shall have been provided as aforesaid, the Governor with advice and consent of the Council shall appoint a board of three Commissioners, who shall cause to be erected on said site a Hospital and other buildings suitable for the accommodation of a Superintendent and of one hundred lunatic persons furiously mad, agreeably to a plan of the most approved models for such an Institution.—And said Commissioners shall have power to make all necessary contracts and to appoint agents to superintend the erection of the same, and who shall report to the Governor and Council a statement of the progress and government of said establishment, as soon as the same shall be completed. And said Commissioners shall lay before the Governor and Council their accounts of expenditures and disbursements for the purpose of their being examined, audited and allowed as in their discretion they may deem just and proper.

Resolved, That the Treasurer of this State be authorized to receive any donations either in money, securities, or in any real or other personal estate from any person or persons, which shall be appropriated exclusively to the object aforesaid. And that it shall be the duty of said Treasurer to keep a distinct and separate account thereof to be appropriated as aforesaid under the order and direction of the Governor and Council.

In the House of Representatives, March 8, 1834.

Read and passed: NATHAN CLIFFORD, Speaker.

In Senate, March 8, 1834. Read and passed: JOSEPH WILLIAMSON, President.

March 8, 1834. Approved: ROBERT P. DUNLAP.

A true copy. Attest: ROSCOE G. GREENE, Sec'y of State. 4W18

### Paige's New Work.

B. MUSSEY has just published "Selections from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge." For orders for the above work address to B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

### NOTICE.

THE inhabitants of School District, No. One, are hereby notified that a meeting of said inhabitants will be held on Monday, May 10th, at 7 o'clock, P. M. to transact the following business:

1. To choose a Moderator to govern said meeting.
2. To choose a Clerk.
3. To choose an Agent for said District for the ensuing year.
4. To see whether the District will determine to have a man school continued through the year.
5. To determine in what manner the future meetings of the District shall be called.

E. F. DEANE, Agent.  
Gardiner, April 23, 1834.

### Sheriff's Sale.

TAKEEN ON Execution and will be sold at Public Vendue on Monday the second day of June next, at ten o'clock, A. M. at the Farmer's Hotel, R. BARBOS of said Gardiner, has in the following described property—A certain piece of Land situate in the town of Gardiner, and bounded southerly by the road leading to Brunswick, one hundred feet; south-westerly by a street, eighty feet; north-westerly by land owned by Mr. Nudd; and north-easterly by land owned by Mr. Swan; together with the Buildings thereon, being the same premises on which the said Barbos now lives—subject to a Mortgage running to Abigail Barbos for one thousand dollars on demand with interest, dated Oct. 17th, 1832.

HIRAM FULLER, Dep. Sheriff.  
April 25th, 1834.

NOTICE is hereby given, that all Papers within the limits of the town of Gardiner, requiring Medical attendance, must apply to Dr. H. Mirick—the undersigned having contracted with him to furnish the same for the ensuing year—so that they shall not be responsible to any other Physician for such service, unless by special agreement.  
Per order of Selection of Gardiner,  
Wm. PARTRIDGE, Selections.  
Gardiner, April 22, 1834.

### A good bargain to be had.

FOR SALE, situated in the flourishing village of Freedom, a House LOT, containing about 100 square rods of land, with a two story House 24 ft. by 40, partly finished, and a Barn thereon.

Also, situated three-quarters of a mile from the village, 25 acres of excellent Wood Land, the trees tall and hard-wood.

This flourishing village is situated on the high land between the Kennebec and Penobscot rivers—15 miles from Belfast. Here is a living stream of fine water flowing through the village, on which mills and other machinery are already in operation—and from a source of most any kind. Here the mechanic may lay a strong foundation for the time to come. The cabinet maker's factory are continually giving their children the rose of Sharon, or the lily of the valley—in marriage—Here the mechanic may have a water privilege which "never tires"—Here the most attorney might make a stand with no evasions but near to startle him from his dream of high ambition and near to starve him. On these high lands the eye may enjoy an extensive view, in every direction, of hills and mountains ever crowned with verdure—in their season—Here is none of the fever and ague of the south, which but on the contrary, temperate inhabitants live with-out knowing hardly what sickness is—that sickness that is seen among those who live in large villages, to us is almost unknown.

Ye enterprising young men of the craft—it is high time for you to awake to the privileges that your State presents for your acceptance—tell me, ye who roam abroad for greater advantages, for what seek that we have not among ourselves—awake ye look about you, ye whose eyes are not blinded by the "Ohio fever," you will find privileges enough, without leaving "your own, your native land."

The above premises may be had cheap for cash in part and approved notes. For further information inquire of JOSIAH CURTIS, Esq. of Freedom, or EBERNEZER STEVENS of Montville, person or letter (post paid).

### JAUNDICE BITTERS.

Positive or no Pay.

DENISON'S BITTERS of legitimate origin emanating from no less a personage than George Dr. Lettsome of London, and have been in successful operation in this country for more than twenty years. It is a spring medicine, which yields all the virtues to boiling water.

The Jaundice is discovered by want of appetite, heaviness, oppression and dulness, at times a great difficulty of sleep, and at others a great want of sleep; a yellowness, or a yellowishness of the face, the complexion, the urine, and the white of the eyes are infected with bilious secretions, and in process of time, the blood acquires a tendency to dissolution and putrefaction; in these cases it either degenerates into dropsy or ends in apoplexy—to remove these unpleasant and in some cases alarming sensations, Denison's Bitters are the best medicine which can possibly be resorted to; they possess one property which is peculiarly adapted to similar remedies, all or nearly all their qualities may be extracted by a simple or even a watery infusion. This medicine is particularly serviceable in biliousness, costiveness, and to an oppressed and weak stomach; it is the most natural vermifuge, and may be given to children, with the greatest safety and effect; it is given fully worm and purgative aromatic, expels wind in the easiest manner, without inflaming the bowels; it is extremely serviceable in all seasons, especially in the summer, when the stomach is fortified, digestion promoted, and a free perspiration produced. It is singularly serviceable in Dropsy, by giving tone to the solids, enriching the blood and invigorating the whole system.

Persons leading sedentary, inactive lives, are most subject to these complaints; all therefore in such a situation, though not immediately aware of its inconvenience, would act wisely by securing a continuance of health by the use of this generous stomachic, as well as efficient and non-vitamins, who wish for a delicious and delicate preparation for the appetite, the best companion at the festive board.

These Bitters are sold wholesale and retail—and exportation, by the proprietor in London, and F. G. COOK his agent, Augusta, Me. and B. SHAW & Co. Gardiner.

March 21—1834.

### AGENTS.

Anson, J. Collins.	Minot, C. Brigham.
Albion, Enoch Farnham.	N. H. W. Colburn.
Bangor, Newell Bean.	N. Gloucester, J. Wadsworth.
Belfast, D. W. Lathrop.	Norway, Rev. H. H. Haskins.
Bowdoinham, J. Patten.	Oldtown, Orono, Asa Smith.
Bath, John Curry.	Portland, C. J. Barlow.
Backsford, The Goodale.	Sebec, Joseph Chase.
Brownfield, M. Howard.	Saco, D. Buckminster.
Camden, James Curtis.	Thomaston, J. S. Jafford.
Castine, Nath'l Wilson.	Turner—Rev. G. Banks.
Dexter, G. M. Burleigh.	Union, E. Cobb.
Dresden, J. B. Bridge.	Waterville, H. Neal.
Dover, A. S. Patten.	Wiscasset, D. M. Cobb.
Rev. J. K. Fulmer.	Winthrop, John A. Fitts.
Freeport, Seth Bailey, Jr.	Wintthrop, Rev. T. Beebe.
Farmington, Rev. T. Beebe.	Westbrook, Joseph Cox.
Frankfort, A. Weston.	C. Bartlett.
Elisba Chick, Jr.	NEW-HAMPSHIRE.
Gray, Rev. Wm. Frost.	Dover, S. C. Sargent.
Hallowell, D. Lancaster.	Portsmouth, N. Mayhew.
Hampden, E. A. Hopkins.	MASSACHUSETTS.
Kennebunk, J. Osborne, Jr.	Boston, W. B. Bain.
Leicester, D. Reed.	Charlestown, W. P. Ball.
Lincolnton, S. A. Whitney.	Dorchester, E. S. Wright.
Levant, A. Sanborn.	Shirley, Rev. R. S. Street.
Leeds, John Curry.	Haverhill, T. G. Farnsworth.
Milo, Samuel Freeman.	

(37) The above named gentlemen will act as Agents for the Intelligence, receiving new subscribers, and for collecting for money received upon subscription, which they will retain 10 per cent. for collecting.